THE REHEARSAL.

1. The Method of *Drubbing* utterly *Condemn'd*.
2. The *Fair* way of Managing *Argument*.
3. The *Obſervator* Charges the *Rehearſal* with a *Lye* in the Matter of the *Embleme* and *Verſes*.
4. The *Obſervator* has made himſelf *Anſwerable* for the whole.
5. His *Argument* to get Rid of it.
6. How it might be *Retorted* upon himſelf.
7. How he *Proves* the *Rehearſal* a *Prieſt* of *Satan*. Brought Home to his own Doors.
8. How he makes Arch Biſhop *Laud* a *Rebel*. And K. *Char*. I. himſelf. Who are the *Whiggs*.

WEDNESDAY, *March* 26. 1707.

(1.) *Country-man.* THe *Obſervator* thinks, *Maſter*, That you *Inſult* him upon his being *Drubb'd*, as if you were Pleas'd with it.

Rehearſal. No, *Country-man*, I approve not of that *Method* in Any. And for the *Obſervator*, he Never *Anger'd* me, but has *Helpt* me many times. I wiſh he may never meet with the ſame *Fate* again, and that he may no more give *Cauſe* for it. Towards which I have given him the Beſt *Advice* I can. And for an Example to others, I freely *Forgive* him all he has ſaid of me. And I invite him to Change his *Stile* (if he Can) and to talk Soberly, without *Ill-Names* and *Perſonal* Reflections. And Promiſe him that if I hear of any Deſign to *Drubb* him, I'll give him Notice of it, and Prevent it if I can. I wou'd not *Stop* his *Mouth* in that *Manner*.

(2.) Men may Differ in *Opinion*, and Purſue the *Argument* on Both ſides, with *Decency* and *Charity* too. For ther is no Greater *Charity* than to *Convince* a Man of his *Error*, eſpecially where it is of *Pernicious* Conſequence to the *Peace* of the *World*, or the Souls of Men; And Deprives Us of thoſe *Bleſſings* which *God* had Provided for us, in our Due *Submiſſion* to the *Church*, and to the *State*, for our *Temporal* and *Eternal* Benefit. Such an *Oppoſer* and *Inſtructor* as this deſerves our utmoſt *Thanks*, and Performs the Greateſt Act of *Friendſhip* in the World. And this is the *Oppoſition* I have had with the *Obſervator* and others of his *Principles*. For which I have met with very Unſuitable *Returns* from them. But that Troubles me not, ſo I may do them any *Good*. And I hope I have, in ſome Meaſure. Tho' before I cou'd be Hear'd among them, I have been Forc'd to *Fool* a little with them, and Condeſcend to their Manner of *Converſation*; but Abſtracted from their *Ribaldry* and *Prophaneſs*. Which if I had Imitated, I am ſenſible it wou'd have made this *Paper* more *Acceptable* to too many *Sorts* of Men among Us. But theſe are *Terms* I cannot *Comply* with (becauſe they are *Wicked*) tho for Obtaining never ſo good an End. We muſt not do *Evil*, that *Good* may Come of it. And *Wicked means* will never Support the *Truth*, but *Deſtroys* it. For it makes us *Comply* with what we *Condemn*. Which had been my Caſe, if I had Follow'd theſe Men in their *Beaſtly* and *Prophane Jeſts*, in telliug *Falſe Stories*, and *Calumniating* Particular *Perſons*. And I wou'd ſhew them, That ther may be *Mirth* and *Good Company*, without any of theſe *Ingredients*. He has little *Wit*, who can ſhew it in Nothing but what is *Offenſive* to a *Modeſt* and a *Good* Man.

(3) *Country-m.* Since you are ſo Strict, *Maſter*, you are Oblig'd to Clear your ſelf from the *Charge* of telling a downright *Lie*, and likewiſe of *Calumniating* an *Innocent* Perſon. Both which the *Obſervator* Charges upon you in his of the 26. *Feb.* laſt, *Vol.* 5. N. 99. where he ſays, ſpeaking of the *Rehearſal*, *He accuſes Mr. REVIEW of writing the verſes under the Picture of the Embleme, which I know to be a moſt Notorious Lie; and therefore do Conclude all that he ſays on that Head, to be equally Falſe.*

Rehearſ. Let him Look into my *Rehearſal* again, Which is of the 19 *Feb.* laſt, *Num.* 184. §. 6. And there he will ſee, That I call Mr. *Review* only the *Suppos'd* Author of theſe *Verſes*. And give my Reaſon for it, becauſe he was the *Rhimer* in *Ordinary* to the *Party*. And ther was the Greater *Preſumption* for this, becauſe he had often before ſpent his *Poetick* Talent upon the *Church* and the *Clergy*, to *Blacken* and *Expoſe* them to all the *World*. Of which I have before taken Notice at Large. So that here was but a *Gueſs*, and Grounded upon very Probable Reaſons. And when a Man ſays, *Suppos'd* Author, he tells by that, that he *Knows* not the *Author*, only *Gueſſes* at him. But the *Obſervator* Conceals this, that he might make the *Charge* Full and Home upon me! Which I think is a *falſe-Accuſation* in him, inſtead of making my *Suppoſe* a *falſe Accuſation* upon Mr. *Review*. But if he had made *Conſcience* of Speaking the *Whole* Truth, he Cou'd not have made this *a Moſt Notorious Lye*, as he calls it; but a Small *Miſtake* at the *Worſt*.

(4.)

(4.) But he is *Caught* in his own *Snare*. For he says he *Knows* that Mr. *Review* did not make these *Verses*. Which he Cou'd not *Know*, unless he *Knows* who did make them. Perhaps it was *Himself*, and he wou'd not Lose the *Honour* of it! For he too has taken up the *Rhiming* Trade of Late. Now let him make this *amost Notorious Lye* too, and say, I *Charge* it *Fully* upon him! But this I think may be *Charg'd*, that he has made Himself *Answerable* for it, unless he Produce the *Author*, whom it seems he *Knows*. He has *Advertis'd* this *Embleme* and *Verses*, and wrote *Comments* upon them in his *Observators*. And he *Knows* who did *Not* Write them. So that the most Malicious *Contrivance* of this *Embleme* and the *Verses*, shewing the *Down-fall* of the *Church*, and the *Reflections* upon her *Majesty* and the *Parliament* for saying she was not in *Danger*, which was to be Fasten'd upon *High-Church*; is now Come *Home*, and lyes at the Door of Mr. *Tutchin*, till he can *Purge* himself. And if he was not the *Author*, it is very Plain he was one of the *Accomplices*, and had a *Finger* in the *Pye*.

(5.) *Country-m.* But he says, because you were Mistaken in your *Guess* at the *Author*, *Therefore* (says he) *I do Conclude all that he says on that Head to be equally False*.

Rehearf. This will not do by any Means. This is a meer *Put off*, because he had nothing to say in Defence of that Wicked *Contrivance* of the *Embleme* and *Verses* by the *Whiggs*, to vent all their *Spleen* against the *Church*, to make her *Odious*, and Hunt all Mankind to *Destroy* her. And will it follow, That if a Man was Mistaken in the *Author* of the *Verses*, therefore there were none such? Was there no such *Embleme*, with these *Verses* under it? Was it not *Hawk'd* about the *Streets*, and *Sold* Publickly in the *Picture-Shops*, and Hung up there for a *Show?* Was it not *Advertis'd* in the *Observator*, and Fine *Remarks* upon it there, putting it and the *Contrivance* upon *High-Church*? How came I by the Sight of it, if ther was no such thing? And is all this, and all I have said upon it *Equally False* as that Mr. *Review* did not write the *Verses*?

Country-m. This was very *Simple* in the *Observator*. It was Giving up the *Cause* in a *Shameful* Manner, while he was Pretending to Defend it by Argument, and bring *Proofs* from *Reason*! He had much better have said nothing at all of it, but let you gon Quietly away with the *Victory*. But he thought he had found a *Slip* in you, and Cou'd not Refrain!

(6.) But, *Master*, since he is so *Severe* upon you for *Supposing* that Mr. *Review* was the *Author* of these *Verses*, you may make Sufficient *Repizals* upon him, from his of the 15th. *Instant*, Vol. 6. N. 4. wherein he *Names* somebody whom he not only *Supposes*, but takes it for *Granted* is the *Author* of this *Paper*, as he has done a Great while, tho' he once own'd himself to be Mistaken in it. And he Names other *Books* which he *Charges* upon the same *Author*, without any *IF* or *Doubt* in the Case. And he calls you under whatever *Name*, a *Priest* of *Satan*, and says thus *Civily* of you, *This Fellow has the Similitude of SATAN's Stamp Deep*.

Rehearf. As I told you before Nothing of this *Angers* me. It only shews that he is *Angry* and *Raves*. For want of *Argument*.

(7.) *Country-m.* But he Endeavors to *Prove* it thus, *The Priest of the most High* (says he) *are known by their Meekness, Charity* &c. *But the Priests of Satan by their Wrath, Envy*, &c.

Rehearf. And at the same time he calls me those *Sweet Names* you have Quoted, to shew whose *Priest* he is? I have told before how he call'd the Great Arch-Bishop *Laud* a *Reverend Father in Satan*, and an *Arch-Rebel*. This is his *Meekness* and *Charity!* And he wou'd have that *Church* whose are our *Canons*, *Rites* and *Ceremonies*, that is all the *Church* of *England* (see my *Num.* 89.) to be *Worry'd* and *Destroy'd* (see my *Num.* 82.) whose *Meekness* is this! He *Dignifies* our *Clergy* by the Name of *Papists*, and *Priests* of *Baal*. This is his *Charity*!

(8) *Country-m.* But how came he to call Arch-Bishop *Laud* an *Arch-Rebel*?

Rehearf. The *Arch-Rebel* was only *Chime* to *Arch-Bishop*. But he was a *Rebel* in these Mens Account, because he was Faithful to the *King*; and so a *Rebel* against our *Soveraign Lord* the *People*. And the *King* himself was *Indicted* and *Condemn'd* as a *Traytor* and *Rebel* against those *Rebels* that *Condemn'd* him. These are the *Blessed Times* some Men wou'd have come again! And these are the *Principles* which they *Defend*. In one Word, these are the *WHIGGS*.

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